The People's Korea

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Two Youths Sentenced to Death for American Cultural Center Fire

A provincial court August 11 sentenced two men to death and two others to life imprisonment for setting fire to the American Cultural Center in Pusan about five months ago.

Sentenced to death were Kim Hyon Jang, 32, and Mun Bu Sik, 23, both identified as organizers of the fire that was the most violent anti-American outburst in decades in south Korea.

The court said Kim deserved the death penalty for violating the national security law.

Key defendants admitted during the nine-week trial that they set the blaze, but contended it was a protest of U.S. support for the undemocratic "government" of Chon Du Hwan and not undertaken to spread socialism.

Several defendants alleged in testimony that police tortured them into admissions that they were "leftists."

Two women college students, Kim Un Suk, 24, and Lee Mi Ok, 21, were sentenced to life imprisonment.

The prosecution had demanded life against the two former college coeds for violating the national security law and conspiring to set fire to the U.S.-owned facility in the southern port city.

One defendant, a Catholic priest, Rev. Choi Ki Sik, 39, charged with harboring the fleeing arsonists, received three years and shouted that the court was taking "political retaliation."

The clergyman was found guilty of violating the national security law. The court also suspended his civil rights for three years.

A three-judge panel of the Pusan District Criminal Court also handed down prison terms ranging from two to 15 years for 11 other people for their part in the March 18 fire.

Relatives of the defendants wept on hearing the sentences. The Catholic priest, Choi Ki Sik, shouted, "Political retaliation. Political retaliation."

"I'm angry," said Catholic Bishop Daniel Tji Hak Soon, who witnessed the trial. "This is too much," he said.

Kim Hyon Jang (left), 32, and Mun Bu Sik (right), 23, were sentenced to death on Aug. 11 for an arson-caused fire at the American Cultural Center in Pusan last March. They stated in their testimony that their action was an expression of the south Korean people's indignation at and warning to the United States that is responsible for the massacre of a large number of Kwangju citizens.

In the decisions, the court sentenced:

– Yu Sung Nyol, 20, former junior at Pusan National University College of Technology, Choi In Sun, 20, ex-senior at Pusan National University College of Pharmacy, and Kim Ji Hi, a formerly senior at Pusan Women's College, to serve 15 years in prison each. The civil rights of the three defendants will be suspended for the same period.

– Pak Won Sik, 20, a former sophomore at Kosin College, to serve seven years in prison. The civil rights of Pak will be suspended for the same period.

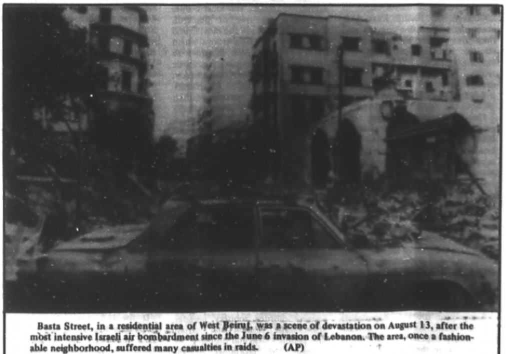
– Choi Chung On, 19, formerly Pak's classmate, to serve a maximum prison term of seven years or a minimum term of five years. The court also sentenced that his civil rights be deprived for seven years.

– Park Jong Mi, a former senior at Pusan Women's College, to serve four years in prison. The court sentenced that her civil rights be suspended for the same period.

– Mun Kil Hwan, 36, a janitor at a Catholic education center in Wonju, Kangwon Province, to serve three years in prison. The court sentenced that his civil rights be suspended for three years.

– Kim Yong Ae, 25, owner of a book store in Wonju, and Kim Hwa Sok, 22, a jobless person, to serve three years in prison each. The court suspended her civil rights for three years.

– Huh Jin Su, 24, leader of a Presbyterian youth council, Lee Chang Bok, 43, a financial clerk of the Korean Christian Action Organization, to serve two years in prison each. The court suspended Lee's civil rights for two years.



Basta Street, in a residential area of West Beirut, was a scene of devastation on August 13, after the most intensive Israeli air bombardment since the June 6 invasion of Lebanon. The area, once a fashionable neighborhood, suffered many casualties in raids. (AP)

Mun Bu Sik's Letter

Mun Bu Sik, who was sentenced to death for setting fire to a U.S. cultural center in a political protest, had disclosed his motive behind the "arson" attack in his letter to the Roman Catholic Cardinal Kim Su Hwan before he was arrested by police. **(See His Letter on Page 8)**

He said, in his letter, which was carried in the September edition of Japan's authoritative monthly magazine Sekai (the World), their action is "intended as a punishment of the historical crimes perpetrated by the United States in our country."

"It is the United States," he declared, "that has always manipulated all the successive dictators of our land in their political vices committed in our history."

Especially, he stressed the decisive U.S. role in the Kwangju Massacre by saying, "How could the United States approve of the partial transfer to Chon Du Hwan of the operational command of the final mopping-up operations against citizens of Kwangju? He slaughtered flocks of guiltless sheep in Kwangju."

He continued: "It is nobody's secret that the commander of the U.S. forces in Korea is invested by the Korea-U.S. mutual defence treaty with the operational control of all the services of the Korean armed forces.

"It was with the American weapons that our innocent sheep were slaughtered in Kwangju. The American bullets pierced through the hearts of our brothers and sisters and bled them."

He flatly denied the allegation that he is a communist, citing the fact that his father and relatives (father's 4 brothers) graduated from the Military Academy.

He, in his letter, also charged south Korea's mass media with having alied itself with the moneyed class, obvious of their original mission.

"The press," he said, "has reduced itself to the mouthpiece of a handful of the privileged quarters (the military and the financial clique)."

He did not forget to add:

"Let me pray for Mr. Chang Dok Sul who was killed in the arson unwittingly and express an apology for the two coeds wounded in the act. I also promise to become a servant of the Lord by expiating my crime against them through a lifelong prayer till my death."

Anti-N Campaigners Demand Withdrawal of U.S. Nukes from S. Korea

Fifty-four foreign delegates who participated in the 1982 World Conference against A & H Bombs called upon the Reagan administration to withdraw all its nuclear weapons and armed troops from south Korea.

Their 3-point appeal was carried by Japan's English-language papers The Asahi Evening News (Aug. 10) and The Mainichi Daily News (Aug. 14).

Here is the text of their appeal:

We, overseas delegates, who have participated in the 1982 World Conference against A & H Bombs solemnly draw the people of the world's attention to the fact that the frightful danger of a nuclear war hovers, first of all, over the Korean Peninsula.

It has been stated by the Washington-based Center for Defense Information that not less than 661 nuclear weapons have been put in place in South Korea.

What gives us quite considerable anxiety is that the U.S. authorities have openly declared it will also deploy, in addition to the 661 nuclear weapons, an unspecified number of neutron bombs in South Korea and have threatened the first use of these horrible weapons on the Korean Peninsula in case of emergency.

It should be borne in mind that the U.S. authorities, in collaboration with the South Korean armed forces, staged large-scale military exercises off and on the coasts of South Korea codenamed "Team Spirit '82" in February this year, which included several simulated nuclear attacks against the people of North Korea.

A renewal of hostilities between the North and the South would inevitably expand into a nuclear war, resulting in disastrous consequences for Asian and world peace.

Therefore, we overseas delegates once again solemnly demand the U.S. administration:

(1) To withdraw all its nuclear weapons and armed troops from South Korea,

(2) to aid in the creation of nuclear-free, peace zones in many parts of the world including Northeast Asia, and

(3) to help in bringing about a complete prohibition of nuclear weapons and general disarmament.

Atty. Herb Blatchford (U.S.A.)
Mrs. Martha Acevedo (U.S.A.)
Mr. S. Tunnicliffe (U.K.)
Ms. Mantrant Sylvie (France)
Rev. Willem Van De Ven (Holland)
Mr. J. Graalfs (FRG)
Prof. G. Cagnes (Italy)
Mrs. S. Kaur (India)
Atty. B.J. Cruz (Guam)
Mr. D. Ganapin, Jr. (Philippines)
Mr. M.E. Orozco Leal (Guatemala)
Mr. P. Taylor (U.K.)
Mr. H. Kramer (Austria)
Mr. B. Wahpepah (U.S.A.)
Ms. S. Lambert (U.S.A.)
Mr. Abe Ahtmad (Hawaii)
and 38 others, at Hiroshima

Rodong Sinmun Commentary: South Korea Is Complete Colony of U.S. Imperialism

Rodong Sinmun (the organ of the CC of the WPK) July 29 called south Korea a complete colony which was thoroughly subjugated to the U.S. politically and militarily, economically and culturally, in an article written by its commentator Han Ung Ho, entitled "South Korea Is a Complete Colony of U.S. Imperialism."

Follows an unofficial translation:

It is an urgent desire of the times and of our nation to put an end to the occupation policy of the U.S. imperialists who illegally occupies south Korea and executes the colonial subjugation policy there.

Many countries of the world have shown their deep solidarity with and support to our people's just struggles for the U.S. troops' withdrawal.

Thirty-seven years after the defeat of the Japanese imperialists, the south Korean people are still suffering from the imperialist yoke and subjected to colonial slavery.

The U.S. imperialists who occupied south Korea after August 15, 1945, to take the place of Japanese imperialism, pursued the policy of military aggression and colonial subjugation to use it as a springboard for their domination over the whole of Korea and for the invasion of the Far East and Asia.

In dominating south Korea they rigged up a puppet regime to use it as a cat's-paw in the execution of their aggressive policy on the one hand and employ on the other a crafty neo-colonialist method of wearing the mask of "helper" and subjugating all domains of south Korea, political, economic and military.

The great leader Comrade Kim Il Sung said:

"The U.S. imperialists, seizing all power in south Korea, subjected politics, economy, culture, military and all the other affairs there entirly to their aggressive *aims*. Thus, south Korea has turned into a complete U.S. colony and its military base."

In order to veil and justify their colonial subjugation policy towards south Korea they cooked up a puppet regime by an illegal means and advertise it as an "independent state."

An independent state must naturally have independence and practical power to chart out and execute internal and external policies by itself. The puppet regime does not have such independence or freedom. The so-called "government" of south Korea is nothing but a screen to cover up the U.S. imperialists' military occupation and whitewash their colonial rule and a tool for faithfully executing their aggressive policy.

South Korea is a colony of U.S. imperialism: It is under the occupation of U.S. imperialist aggression forces and everything there is thoroughly subordinated to the United States. The real ruler of south Korea is the U.S. imperialist aggressors.

The U.S. imperialists keep south Korea up under their military rule, by stationing tens of thousands of their aggressive troops there. They also trample down the independence of the south Korean people at will, by legalizing the master-servant relations through various subjugating "treaties" and "agreements" concluded with puppets.

The actual ruling apparatus in south Korea which carries out political rule there is the U.S. embassy there. It has seized political domination over south Korea, indicating the orientation of the home and foreign policies of the puppet government and watching and controlling their execution. It holds the right of personnel management, organising political forces and dictating them in favor of the U.S. colonial rule.

The U.S. embassy there is virtually like the "Government General" during the Japanese imperialist colonial period and the "ROK" is none other than a puppet "Manchukuo" which the Japanese imperialists established in the northeastern area of China.

From these facts, the U.S. paper *Washington Post* commented that the south Korean "government" was a tricky being looking as if it had independence under the U.S. domination. The U.S. news agency *UPI* also reported, the activities of the south Korean puppet regime were carried out by massive organizations there with direct instructions from the U.S. State Department.

The U.S.-south Korea relations are those between suzerain and its colony; even the U.S. does not admit south Korea as an "independent state." Such relations were revealed by former U.S. ambassador to south Korea Gleysteen himself as he said that it was "nonsense" to talk about the "equal relations" between the U.S. and south Korea and that "actual equality can not exist between the two countries."

The U.S. imperialists have thoroughly placed the south Korean puppet regime under their thumb and exercise unlimited rights to change their lackeys to be installed in the puppet regime any time necessary.

It is an open secret that it was the U.S. imperialists who backed up the May 16 military coup which was carried out in order to suppress the trends toward national reunification, spreading like wildfire after the April 19 Popular Uprising, and to continue its colonial rule over south Korea; and it was the U.S. who engineered the "October incident" to get rid of Pak Jung Hi who had become useless after overworking of 18 years, and masterminded the "December 12 army coup" which brought Chon Du Hwan to puppet power.

South Korea is thoroughly subjugated to U.S. imperialism not only politically but also militarily.

The supreme command over the army is an important criterion of an independent state. For any country which is independent, it is natural to hold supreme command over its army. An independent state can not exist without having the prerogative of supreme command over the army. A given country which has its army but no operational command over it is not an independent state.

Today, the prerogative of supreme command over the 700,000-strong puppet forces of south Korea is not in the hands of the puppets but in the hands of the U.S. imperialists.

Through the "Taejon agreement" in 1950 and the "minutes of the ROK-U.S. agreement" in 1954, the U.S. imperialists seized the authority to command operationally all the services of the puppet forces and decide their troop strength and levels of their equipment, and controled them in their own ways. By organizing the "Korea-U.S. Combined Forces Command" in 1978, they also reaffirmed their supreme and operational command over the south Korean puppet army. It is the commander of the U.S. imperialist aggression forces occupying south Korea who seizes, controls and directs all military affairs from the organization of puppet army units of all services to operation, personnel management, training, equipment, education and the supply of munitions and military movement in south Korea. Therefore, the south Korean puppet army cannot use even a single drop of gasoline, to say nothing of weapons and ammunition, without the direction and consent of the U.S. imperialists.

Needless to say, the U.S. imperialists' execution of supreme command over the puppet army is for the purpose of maintaining the colonial domination over south Korea and accelerating preparations for war there.

This became clear in reports of the U.S. radio *Voice of America* on massive massacre by the south Korean puppet army in Kwangju. Its broadcast said that the combined forces command relieved a part of the south Korean military forces protrude from its control, to suppress public disturbances.

Is there any reason to call south Korea an "independent state" when foreign aggressive troops occupy and lord over its land, holding even the supreme command over the military, the most important for a state to exercise its independence?

Economic independence is the foundation of political independence. When a country economically depends on foreign powers, it will inevitably be subordinated by them and it can not escape from colonial status.

South Korea is tightly subjugated to the U.S. imperialists economically, too.

Under the "agreement on economic and technical assistance" and other subjugating "agreements" concluded with the south Korean puppet regime, the U.S. imperialists dominated the south Korean economy, seized its artery and subordinated it to their aggressive aim by using "aid" as a basic means.

The U.S. imperialists' "aid" is a crafty means to realize neo-colonialistic domination, so to speak, by spreading diseases and giving medicines.

Since the August 15 liberation, the U.S. imperialists plundered the south Korean people's property worth $120 billion, about ten times the total amount of its aid given to the puppets.

Through the "U.S. agency of international development" in south Korea they interfere in shaping the economic policy of the puppet government and compiling its budget and watch and control their execution. They manage U.S. loans and monopoly capital invested in south Korea, subjugating the south Korean economy through the "south Korea-U.S. joint investment committee."

Through the "south Korea-U.S. economic cooperation committee", they also decide on and control all the economic, financial and banking policies of the puppet regime. The puppet government cannot run the economy independently or compile even a budget without the consent of this organ.

The U.S. imperialists have completely subjugated south Korea's fuel, power, petro-chemical and transport branches by seizing the supply of oil and control south Korea's productive activity through the supply of raw and other materials. South Korea, today, can not run its economy without getting "aid" from the U.S. imperialists and its enterprises can not continue operation, if the U.S. stops supplying oil to them.

The colonial dependence of the south Korean economy has been further accentuated by the U.S. imperialists' militarization of the economy.

Every year the U.S. imperialists forces south Korea to increase its military expenditure and invest funds only in the divisions relating to military purposes, while ignoring development of other divisions. Most of the local resources are also used for military purposes.

All this colonial dependence of the south Korean economy has inevitably caused the total bankruptcy of the national economy.

Owing to the economic bankruptcy, south Korea was saddled with huge foreign debts amounting to $35,000 million as of the end of 1981. South Korea's agricultural productive forces have steadily decreased, reducing south Korea, once a granary of our country, to an area of chronic famine which has to import annually over 8 million tons of provisions.

Increased economic militarization and subjugation drives the south Korean people to extreme poverty and ruin.

South Korea is an ideological and cultural colony of U.S. imperialism.

The U.S. imperialists dominate south Korea's education, press, culture and arts, religion, etc. through their local ruling machines, such as the U.S. embassy and the "U.S. international communicating agency," to back up their colonial subjugation policy towards south Korea ideologically and culturally.

What is basic in the U.S. imperialists' ideological and cultural infiltration is the spread of anti-communist ideas, U.S.-worshipping flunkeyism, bourgeois ideas and the American way of life.

Owing to this, the 5,000-year-long national history, culture and good morals and manners of our nation are being infringed upon and obliterated, while national nihilism is spreading. Cultural remains were destroyed and plundered and national culture has been trampled down as social ills are rampant.

All facts prove that south Korea is a complete colony thoroughly subjugated to the U.S. imperialists politically and militarily, economically and culturally.

The U.S. imperialists' talk about an "independent state" is a sheer lie and is nothing but a fig leaf for covering up their colonial subjugation policy towards south Korea.

The colonial subjugation policy of the U.S. imperialists toward south Korea is based on the policy of military occupation.

The U.S. imperialists occupy south Korea militarily and support the puppet regime and its fascist terrorist rule with their military forces. South Korea has been converted into a military base and a nuclear base.

Under the occupation of the aggressive troops, the local people can never be free or peaceful. The U.S. troops are the most brutal imperialist aggressive troops which occupy south Korea in order to suppress the people's patriotic struggles for liberty, democracy, national independence and reunification, and to maintain their colonial order. Our people clearly remember how the U.S. imperialist aggressive troops suppressed the south Korean people's struggle for liberty and independence: the September general strike, the October people's resistance, the February 7 national salvation struggle, the Haui Island peasants' riot, the April 3 Cheju Island uprising and the May 10 anti-separate election struggle. We are also well aware of how many people were killed in rains of bullets fired by the U.S. imperialist aggressive troops. The U.S. imperialists' aggressive troops continuously commit brutal acts in south Korea still today. It is routine for them to commit murder, robbery, plunder, arson, rape women and intrude into people's lives and property.

Under the jackboots of the aggressors, the south Korean people are suffering from unbearable racial humiliation and ill-treatment, with their national dignity and independence infringed on.

The U.S. imperialists' occupation of south Korea and aggressive policy are the root cause of all misfortunes and hardships of the south Korean people, the basic factor disturbing peace in Korea and the main obstacle lying in the way of reunification of our country.

So long as the U.S. imperialists' policy of colonial subjugation continues in south Korea, its people can never get rid of their miserable position. Only when the aggressors have got out from south Korea, their colonial occupation has been ended and their interference into the internal affairs of Korea stopped, its people will be liberated from the present slaver-like situation and can achieve social democracy and national reunification and Korea will enjoy lasting peace.

Masters of Korea are the Korean people and its internal problems can be solved by the Korean people only.

There is no reason whatsoever for the U.S. imperialists to remain in south Korea.

The U.S. imperialists' occupation of south Korea and intervention with the internal affairs of our nation are completely illegal and unjustifiable. They thoroughly run counter not only to the Korean Armistice Agreement which envisages all the foreign troops' withdrawal and peaceful solution of the Korean problem, but also to the three principles declared in the July 4 north-south joint statement as the common program for the reunification. It also does not accord with the U.N. Charter calling for respect to the right to national self-determination, and with the 30th UNGA resolution demanding the U.S. troops' withdrawal from south Korea.

Our time is an era of independence in which hundreds of millions of people of the world, once fettered to the colonial chains for hundreds of years, have regained their independence and begun to create a new life. In this hopefull period, obviously the Korean people with a 5,000-year-long history and a brilliant cultural heritage can not remain indefinitely colonial slaves of the U.S. imperialists with the blood-shed history of just 200 years, with a half of their territory placed under U.S. occupation.

Waves of anti-U.S. independence have been rising high in south Korea, too. In demand of the withdrawal of the U.S. imperialists from south Korea, "the American Cultural Center" and a Stars and Stripes were burned in various areas of south Korea, including Kwangju, Pusan, Chunchon and Seoul. The violent flames of anti-U.S. struggles express south Korean people's strong will to live independently, by terminating colonial occupation and interference by the U.S. imperialists.

The peace-loving people over the world who value national independence are rising their voices of criticising the occupation of south Korea and colonial policy there by the U.S. imperialists, and urging them to get out from there.

The withdrawal of the U.S. imperialists from south Korea is an irresistible demand of the times.

The U.S. imperialists must withdraw from south Korea at an early date, taking along all their aggression forces, and take hands off Korea as urged by our people and the world peace-loving people.

If the U.S. imperialists continuously stay in south Korea, behaving as if they were masters there and

(Continued on page 7)

Chongryun Official's First Testimony Before Japanese Diet on "Alien Registration Law"

An official of the Central Standing Committee of Chongryun (the General Association of Korean Residents in Japan) gave his views as a witness on Aug. 3, at the Judicial Committee of the House of Councilors of the Japanese Diet, which was discussing a partial amendment to the "Alien Registration Law."

Here is a full text of the statement of Ha Chang Ok, Chief of the Social Affairs Bureau of Chongryun Central Standing Committee:

O

It is my great honor to have this opportunity to present my views.

We the resident Koreans in Japan are keenly aware of the extreme ruthlessness of the "Alien Registration Law" (hereinafter, the "Law" unless otherwise specified) which has adversely affected their everyday lives. From the stand of the resident Koreans placed in such a plight, I am giving my views.

1. The Restrictive Provisions of the Present Law and Their Application

Let me first briefly discuss the restrictive provisions of the present "Law" and their practical enforcement as the premise of my statement on the "Law".

The "Law" is one of the two basic laws on the resident foreigners in Japan. The other is the "Law on Immigration Control and Refugee Recognition." The contents of these acts and even their existence are not known to a majority of the ordinary Japanese people. In most cases, if they have any knowledge, the Japanese people regard the acts as something like the Residence Register Law, simply aimed at the registration of the foreign residents.

Generally speaking, the acts are viewed not as ones for criminal control but as civil laws. So, statue books now on sale at bookshops include the acts in the sections put aside for civil laws, held together with the Family Registration Law and the Residence Register Law.

However, an examination of the contents of the "Law", its actual functions and the circumstances of their application clearly shows that the law is more than a mere civil law-that it is essentially a sort of a criminal code or a public peace maintenance law.

Firstly, the penalties stipulated in the act are excessively heavy.

The "Law" is almost similar in purpose to the afore-mentioned residence registration laws in that the three make clear the residence and status of the people residing in Japan. The Residence Register Law imposes a fine of less than ¥2,000 on anyone who has failed to report on a change in his or her register. This penalty is provided for as a mere administrative procedure violation punishment. On the contrary, the "Law" stipulates an imprisonment of less than one year with or without hard labor or a fine not exceeding ¥30,000.

An imprisonment of one year is heavier than those imposed on gambling or manslaughter through negligence. The latter crimes carry a fine of not more than ¥200,000, not any imprisonment at all. Why on earth does a mere slight violation of formalities warrant a heavier punishment than an act of gambling or manslaughter?

In the first place, any individual's residence or status is a matter to be dealt with by a civil code, never an issue to fall within the jurisdiction of a penal code.

A fact is that a severe criminal punishment is dealt at a minor civil matter.

It can safely be pointed out that the punishments stipulated by the "Law" that are too heavy for a common sense to understand are intended to empower the authorities concerned to investigate the persons involved whenever deemed necessary.

Secondly, the "Law" obliges the foreigners to carry with themselves all the time and produce their "alien registration certificate" whenever so requested and punishes anyone who fails to do so.

The foreigners resident in Japan are compelled to carry in person "at all times" their "alien registration certificate" (herein after, the "pass") and show it to the competent authorities such as a police officer, a maritime security officer, and a railway security officer. If they are found not carrying in person the "pass" or refuse to produce it, they are liable to the charge of "the failure to carry the 'pass' in person" or to the charge of "the refusal to present the 'pass'." The explanation that "I have forgot to carry in person myself my 'pass'" is never accepted.

Paragraph 1, Article 38 of the Penal Code states: "Anybody who has committed a crime without an intent to do so shall not be punished. In cases specified by any other laws, this clause does not apply." In principle, the Penal Code punishes an intentional crime and stresses the need for specific provisions in the relevant law to deal with an act through negligence. Yet, the "Law" has no special stipulations regarding the act resulting from negligence.

By mechanically invoking the stipulation for "control carrying of the 'pass'," Japanese police officers senselessly tell the Koreans whom they happen to encounter to present their "pass."

In July last, a Korean woman residing in Yamanashi Prefecture was charged with the failure to carry in person her "pass" which she had left behind at home. The charge led her summon to a police station where she underwent two days of rigorous grilling. Then she had forcibly had been photographed, her height and weight measured, had her fingers and palms printed and then the length of her legs and their form examined. This is one of the numerous cases.

Thirdly, the "Law" mandates the competent authorities to take fingerprints of person concerned, as if he or she were a criminal.

Indisputably, fingerprint taking is exclusively for the investigation of the criminal.

In the presence of many people, the foreigner resident had his or her fingerprints taken. Without any justifiable reason, an act unduly violating his or her dignity as a human being. All the ten fingerprints are taken wherever an application is filed for the reissue of a new one due to the misplacement or steal and whenever the person is charged with a "violation of the "Law."

This is a story I have heard from a certain scholar. One American protested when he was had his fingerprints taken. The official in charge defended the act, by saying, "This provision is originally for the resident Koreans. Please bear it."

This fact clearly shows that the mandatory fingerprint taking is aimed at the resident Koreans.

That the "Law" is practically a criminal control law is obvious although it takes the form of a civil code for the following reasons:

–minors are liable to the same penalties as heavy as adults;

–South Korean nationality is virtually imposed as a function;

–grounds for deportation under the "Immigration Control Law" are provided;

–justifications are given for unjustifiable political oppression and intelligence gathering by the judicial authorities;

–the certificate renewal system functions as a tool for the maintenance of public peace.

What I particularly stress is that the impression that the "Law" is applied equally to all foreigners resident in Japan is totally misleading.

As far as the persecution through the charge of the violation of the law is concerned, the case of the resident Koreans is totally different from that of other foreigners. Has there been any report of a single American or a Briton being taken to police for an unwarranted investigation for the reason of the failure to carry the "pass" in person. If any, it would have developed into a big diplomatic issue.

The resident Koreans accounts for an overwhelming majority of the foreigners in Japan. The application of the "Law" to the Koreans is severest. On a day-to-day basis, the resident Koreans have their human rights infringed on under the "Law." Their lives are in great insecurity and under grave threats. Violations of the human rights by the Japanese police are ceaselessly happening as an everyday occurrence.

For the last 33 years till 1980 from its 1947 enactment, the number of those Koreans arrested on charges of "violations of the 'Law'" reached 495,806. Most of the cases were trifle "violations" consequent on carelessness.

As this figure graphically shows, there is no denying that the "Law" is an act to repress the Korean people in Japan.

The Korean community in Japan are composed of party those who were forcibly taken to this country by those forced to come to Japan, deprived of their farmlands and unable to live in their native towns, both during the period of Japanese imperialist colonization of their homeland, and party their offsprings.

This does not necessarily means that we ask the Japanese authorities for a special preferential treatment. What we want to see is that we are treated the same way as foreigners resident in other countries as guaranteed under international law.

However, as evidenced in the enforcement of the \"Law" the Japanese authorities are encroaching upon the human rights of the Koreans and persecuting them.

Such treatment of the resident Koreans by the Japanese authorities should deserve a criticism as contrary to the current of the times.

2. The Proposed Amendment Bill

The proposed amendment bill plans

(1) to extend the valid period for the "pass's" application confirmation to five years from the present three years,

(2) to raise the age of obligation to 16 years and more, from the current 14 years and more,

(3) to abolish imprisonment with or without hard labor from the punishments prescribed for the charged failure to carry the "pass" and so on,

(4) to hike the fine for violating the "Law" to 200,000 yen from the present 30,000 yen.

These changes are said intended mainly for "simplification of the enforcement business." We can say that the projected bill does not change the original purpose of the "Law," namely, to constantly watch and control the movements of aliens in Japan and thereby alienate Japanese people from the foreign residents in Japan, especially the Koreans.

"Freedom of movement or residence" and "the principle of equality of home citizens and foreign residents" are stipulated in 12 articles of the International Covenant on Civil and Political Rights (B Covenant) which the Japanese Government ratified and became effective in Japan on September 21, 1979. A supplement to the Japanese Diet ratification of the convention states the Government shall make sincere efforts to "take necessary measures to guarantee the aliens in Japan their basic human rights, in accordance with the principle that everybody is equal under law and shall not make discrimination regardless of race, language, religion and so on."

According to the spirit of the Covenant, I think that the main contents of the present "Law" must be revised in such a way as to guarantee the human rights of the foreigners and end its character as a public peace law. It should be so amended particularly in view of the historical circumstances of the Koreans in Japan and in the light of the fact that an overwhelming majority of the foreigners liable to the "Law" are Koreans.

First: Obligation to Carry the "Pass" in Person

The bill stipulates that failure to carry the "pass" in person shall be fined not more than 200,000 yen, but shall be excepted for imprisonment with or without hard labor.

So long as the fine is imposed as a criminal punishment, the competent authorities can carry out a forcible search in the same way as in the past. There is no change in the "Law" as regards the power to search.

An official of *Chongryun* Central Standing Committee gives his views at the Judicial Committee of the House of Councilors of the Japanese Diet, on Aug. 3, regarding the draft amendment to the "Alien Registration Law."

My thinking is that such a punishment should be abolished.

Second: Fingerprint Taking

In Osaka, there live a large number of Koreans. The head of Ikuno Ward, Osaka City, recently gave a statement as a witness in the Committee on Judicial Affairs of the House of Representatives. He observed "Fingerprint taking is not agreeable to the inhabitants of the ward."

Fingerprint taking must be ended, which unreasonably regards us Korean compatriots in Japan as criminals.

Third: Renewal Application in Articles of the "Pass"

The laws and regulations chief of the registration section, the Immigration Bureau of the Ministry of Justice discussed the purpose of the application for confirmation in "An article-by-article Explanation of the Law": "It is not a direct aim to renew the whole of the 'Law' every three years (every five years in the bill). The aim lies in ascertaining whether items entered in the 'pass' accord with the facts by taking this opportunity of imposing this duty on the foreigners." As he said, it leaves no room for doubt that renewal of the "pass" is aimed at getting all necessary information on the foreigners in Japan, specially the Korean compatriots in Japan in terms of public peace.

But such ascertainment can be done at all times, because it is mandatory to report within the statutory period whenever items entered in the "pass" are changed.

We can not but help saying that this renewal system has no rationality as it burdens the Korean citizens in Japan doubly and trebly.

Fourth: Age of Obligation

They in 14 or 16 are yet juveniles. Even from the humanitarian standpoint, it should be criticized to heavily burden these juveniles with as the same duties as adults, for example, to carry the "pass" at all times and to have their fingerprints taken all sorts of application duty.

The age of obligation must be raised to at least 18 years of age and more.

Fifth: Penal Regulations

It is against the principle of equality under the law to unreasonably impose a heavy penalty on the foreigners in Japan, distinguishing them from the Japanese people. It is also contrary to the minimum legislative purpose of the "Law" to clarify their identity and residence.

The punishment for the Korean citizens in Japan must be repealed and be amended to the extent of a fine as the same as Japanese people.

Korean A-Bomb Victims Cry 'No More Koroshima'

Together with the August 1-8 1982 World Conference against A-H Bombs, a number of events were organized in the two cities of Hiroshima and Nagasaki to spotlight the plight of the little-known Korean hibakusha.

The events were three fold: (1) the activities to rally together the Korean hibakusha, (2) the campaign for a nuclear-free Korea and (3) international solidarity and understanding of the Korean hibakusha who are suffering doubly and trebly from racial discrimination.

The national dailies and local papers of Japan gave prominence to these events, TV, too, broadcast the activities of the Korean hibakusha.

Follows a round-up:

△

SOLIDARITY MEETING

A solidarity meeting of overseas delegates to the 1982 World Conference against A-H Bombs with Korean A-bomb victims was held on August 5 at Silk Plaza Hotel in the center of Hiroshima.

The meeting was the first encounter of the overseas delegates with the Korean *hibakusha* in Japan whose plight is little known to the outside world.

The encounter came as a sort of eye-opener to the campaigners for nuclear disarmament who had believed the Japanese to be the sole victims of the atomic bombs.

What shocked them was that the Koreans were twice victims, first shanghaied from their homeland by the Japanese imperialist colonialists for military service and labor conscription and then exposed to the atomic bombing with which they had had nothing to do.

Attending the solidarity meeting were 17 people from nine countries, including the United States, the United Kingdom, France, West Germany and Australia.

The meeting was organized by the Korean delegation sent by the General Association of Korean Residents in Japan (Chongryun) to represent the Korean National Peace Committee in Pyongyang for the purpose of deepening the overseas understanding of the plight of the Korean A-bomb victims.

At the gathering, **Mr. Li Sil Gun**, President of the Hiroshima Prefectural Association of Korean A-Bomb Victims, and three other Korean *hibakusha* told the overseas delegates of the historical background of the forced migration to Japan of the Koreans and the specific circumstances of their exposure to the bombing.

Mr. Li, referring to his own experience, said that the Korean *hibakusha* had been badly discriminated against in access to medical treatment on racial grounds.

He recalled that in order to get an A-bomb victim's card, a Korean *hibakusha* had to produce two witnesses of his or her bombing, including one Japanese.

Telling the overseas audience that at that time, few Koreans understood Japanese and had any contact with the Japanese people, the president of the association of victims stressed that such racial discrimination was occurring in Japan which calls itself highly-developed democracy.

He put at more than 48,000 the number of Koreans who were atomic-bombed in Hiroshima 37 years ago; of them over 30,000, he said, were instantly killed.

In order to stop the nuclear arms race which will otherwise lead to nuclear holocaust and make sure that there will be no more Hiroshima and no more Koroshima, the bomb victims' association president called for an international joint campaign for nuclear disarmament and nuclear-free zones throughout the world.

The accounts by the four Korean victims of their atomic bombing and their excruciating experience before and after the bombing proved highly instructional and helped create firm links of solidarity between the activists for nuclear disarmament and the Korean victims toward the common goal of a peaceful and nuclear free earth.

Ms. Helen Michalowski of California who works for the War Resisters' League had this to say:

"What I do mostly is to work against the people in the military conscription.

"In the United States lots of people are now interested in working against nuclear war. It is very difficult in the United States to say, 'We also oppose conventional weapons.'

"The organization with which I work is very concerned to join the two issues of conventional warfare and nuclear warfare.

"When I get back to the United States, I would like to suggest to the people I work with that we will bring some people from Korea the Philippines and Marshall Islands to the United States for discussion.

"All these places have nuclear weapons and U.S. GIs. We must look at what's happening to the people there.

"What I want you to know is that we want to do this."

Mr. Bill Wahpepah of the American Indian Movement made this comment:

"We understand what is to be national minorities. Many words I have heard here are the same in the U.S.A.

"I practice law among my people. No longer I practice law for money. Because law is a weapon used against the national minorities. They want us to support what they believe in.

"The same way you were taken from your home to serve the national purposes of Japan, we Indians were taken from their lands.

"We understand what is to be in captivity. This is what we know from the economy and from your captivity.

"We were taken away from our lands at one time to provide food for the army, the same army who took us into captivity.

"We understand how hard it is for you to get back to your homeland, once you were in captivity. When we were allowed to go back, they needed surplus labor. We were surplus laborers for government agencies.

"Later, when war came, WWI and WWII, we were relocated to cities. Many of our people trained as welders to work in shipyards. Therefore, many of our tribe became missing.

"Legal evidences I have taken, testimonies are there. Yet they have not shown up for forty years and more."

Ms. Helen Ester of the Australian Coalition for Peace and Disarmament spoke:

"Thank you for hearing your nightmare. Recovering from the nightmare, our heart go up to you. We must keep up our solidarity.

"Secondly, you have made us aware of the apartheid in the Pacific. There is also apartheid in my country. It is with great disgrace that I report that. I only with that the aboriginal representatives could come to Tokyo and Hiroshima.

"But it was not possible because of the limits of the resources and because of the United Nations Sessions on Disarmament. Preparations are going on to oppose the commonwealth games. Because the present laws of the State of Queensland are against other national people.

"We work with them. I cannot speak on behalf of them because it is not my place."

Mr. Jurgen Graalf

After a number of foreign delegates spoke, **Mr. Jurgen Graalf** of the Secretariat of the 1982 European Nuclear Disarmament Convention Berlin proposed an appeal of the overseas delegates gathered at the solidarity meeting with the Korean *hibakusha*.

The appeal unanimously adopted with applause said:

"We, overseas participants in the 1982 World Conference against A-H Bombs,

"Express deep sympathy with the Korean *hibakusha* who were brought to Japan during the last world war for military service and for forced labor and suffered racial discrimination.

"Express concern over the massive nuclear presence in south Korea and the subsequent constantly rising danger of nuclear war.

"Call for the withdrawal of all the nuclear weapons from south Korea and urge the creation of nuclear-free zones in Northeast Asia and in the rest of the world.

"Hiroshima August 5, 1982."

KWANGJU DOCUMENTARY FILM SHOW

Prior to the solidarity meeting, a documentary film of the May 1980 Kwangju Massacre by the U.S.-supported junta of Gen. Chon Du Hwan was shown at the same place.

The film brought home to the overseas delegates the horrible massacre of the Koreans by the military and led them to express dismay and anger at the role of the United States in the slaughter of Korean youth and citizens who had called for liberty, democracy and reunification.

Strong support and solidarity with the south Korean people's struggle for the anti-U.S. independence were voiced by the overseas delegates who saw the film.

As such vivid TV film scenes of the massacre at the hands of the Chon Du Hwan martial-law army equipped with American-made weapons were the first for overseas delegates, the documentary film became immediately a topic among other foreigners who came to Hiroshima.

After arriving in Nagasaki to finalize the world conference against nuclear bombs, an official request was made to the Korean delegation to screen the film again.

At their request, the film was shown at Grand Hotel, the biggest hotel in the city of Nagasaki on the afternoon of August 8.

A total of 36 people from 14 countries came to see the film.

Learning that more than 2,000 citizens were killed and over 15,000 wounded in the Kwangju Massacre, **Ms. Ying Lee Kelly** of the Californias for a Bilateral Nuclear Weapons Freeze, declared her anger at the American governmental association with the junta of south Korea.

She said, "As one of the American taxpayers, I cannot tolerate the Reagan Administration providing the south Korean junta with our money and weapons."

HIROSHIMA KOREAN A-BOMB VICTIMS MEETING FOR NO MORE KOROSHIMA

In their meeting, the Korean *hibakusha* in Hiroshima called for the abolition of nuclear weapons and opposition to war.

The meeting held at the Hiroshima City Social Welfare Hall on the evening of August 3 adopted a resolution, urging the Government of Japan to conduct the long-overdue survey of the Korean A-bomb victims and demanding the withdrawal of nuclear weapons from the Korean Peninsula.

The gathering drew more than 100 people, including second-generation offsprings of the *hibakusha*.

A minute's silent prayer opened the meeting and wreathes were dedicated to the spirits of the more than 30,000 Koreans who were killed in the atomic bombing of the city 37 years ago.

Speaking for the sponsor organization, Mr. Li Sil Gun, President of the Hiroshima Prefectural Association of Korean A-Bomb Victims, made a report.

Mr. Li detailed the successful June 25-July 27 criss-cross Japan great march for no more Koroshima and stressed its implications for the independent and peaceful reunification.

Paying particular attention to the growing threat of nuclear war in Korea resulting from the multiple response strategy articulated by the U.S. Administration of President Reagan, the speaker referred to the moves in Japan toward a greater role in the U.S. policy in Korea.

Mr. O Gwang Hong, Secretary General of the Association of Second-Generation Korean A-Bomb Victims in Hiroshima, called upon the audience to make greater strivings for an independent and peaceful solution of the Korean question as a key approach to the issue of letting no more tragedy of their parents happen.

He recalled the harsh lives of their parents in Japan during the Japanese colonization of Korea and in particular after the atomic bombing.

Mr. O Gwang Hong is currently an owner of a big pig farm in the prefecture and very active in the anti-bomb movement of Koreans.

Taking the rostrum next, **Mr. Ryom Hwa Son**, a young teacher at the Hiroshima Middle and High Korean School, took up the controversial Japanese history textbook revisions.

Pointing to severe distortions of the Japanese military aggressive behavior against the Korean nation before and during WWII, the school teacher revealed that the history textbooks as screened by the Japanese Ministry of Education pay little attention or wrongly describe the foreigners victimized in the

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A view of the solidarity meeting of overseas delegates to the 1982 World Conference against A-H Bombs with Korean A-bomb victims

Foreign Campaigners on Their Own Anti-Nuke Movement

Follow gists of the speeches made at the Opening Session of the Aug. 1-2 Tokyo meeting of the 1982 World Conference against A-H Bombs by: Miss Belinda Butterfield, a 17-year-old winner of the Peace Proposal Contest, Australia; and Mr. Ilkka Taipale, Executive Committee Member of the International Peace Bureau, Finland:

Miss Belinda Butterfield

"Peace is indivisible", it was once said. And today, for the youth of all nations, these words express exactly their relationship with the world peace movement. We are not the youth of the 40's and 50's who lived the nightmares of Hiroshima and Nagasaki; we are not the flower children of the 60's and early 70's with their simple slogans of 'Peace' and 'Make Love, Not War'. We are the 80's generation! And, although we respect and applaud the sentiments expressed by earlier generations, for us peace is not merely one issue among many – it is one issue made up of many.

Miss Belinda Butterfield

The youth of the world are not willing to sit back and let events which directly concern them proceed without a fight. The Vietnam War was such an event. The cries of peace were heard clearly from college campuses all over America. These young people desperately wanted the war to end, for it was just a pointless bloodbath. When America sided with South Vietnam and sent troops over for combat, the youth of America rebelled by demonstrating. These cries of peace were heard and listened to, and action was taken. Peace is the struggle for disarmament.

Racism is a problem which will not suddenly disappear but among the youth of the world this problem is becoming gradually less evident. Integration in schools is a way of overcoming the problem of racism. Close interaction between young children and youth of different colours and cultures helps to broaden their understanding of different people and show that we are all equal in society. Peace is the struggle against racism.

With the millions of dollars spent every year on defence by many countries, this fortune could be put to a far better use in medical research and for the welfare of mankind. Many people are dying slow, painful deaths from cancer. If half a country's defence budget was dedicated to medical research, many more experiments and tests could be carried out, making the discovery of a cure more likely. The other half of the money could be used extensively for the underprivileged, homeless and starving. A country's not-so-fortunate people should be taken care of now and the defence of that country later. Most of the world's youth is against war and violence and this fact is acknowledged through demonstrations and rallies. Therefore, as today's youth become tomorrow's adults, these views will become those of the vast majority of people and new laws will be framed reflecting these new points of view. Peace is the struggle for a just society.

Nuclear power used to generate electricity is a waste of energy. The wind and the sun are renewable resources. A means of disposing of radioactive waste has still to be found. Barrels of waste have been dumped out at sea. These drums may now be starting to corrode and leak. Anti-nuclear demonstrations are held every time a shipment of yellow cake is being exported or imported by a country. Some of these demonstrations succeed in stopping the shipment but many of them don't. Nevertheless, these failures will still get the media publicity which helps to stir on others to help in the campaign. One of the valid arguments against the exporting of yellow cake is that one day we may get a lump of it back in the form of a bomb. Moreover, if there is another world war it will not determine what is right but what is left. With this thought in mind, the youth of today don't like the look of the prospects in the future for their children or even themselves. Nuclear disarmament is largely agreed upon among all generations for they fear for their children and future generations. These fears will soon start to show in the governments of the world and more and more politicians will speak out against nuclear power and weapons. This new breed of politician, assisted by mass popular support, will change and eradicate many laws so as to make them align more closely with modern and progressive ideals. Peace is the anti-nuclear movement.

Due to increasing population, a lot of open areas are being covered by cement and tar. Trees that took hundreds of years to grow are being cut down in a matter of minutes. This claiming of large areas of forest and land is often met with strong disapproval. Some people risk their own lives to save the area by throwing themselves in front of tractors and bulldozers. If people did not take these risks many heavily wooded areas would be new sites for shopping complexes and housing estates. You make up many of the numbers of these protesters, for they have a strong feeling for nature and freedom. When they have a cause that they believe in, they will fight their hardest to succeed. Peace is an environmental issue.

The creating of a world-wide government in the form of a truly United Nations Organization would be an astounding breakthrough. If arguments could be fought out in a truly General Assembly of Nations, where no nation had the power of veto or was recognized as a leader, rather than on a battleground, peace throughout the world would almost be inevitable. To have members of each country present and agreeing and disagreeing by shooting words not bullets would be a very large step onto the road to a lasting peace. In such an organization there couldn't be a leader, for no country is better than any other. Decisions would be made on a majority note. If such an organization were formed with the help of the youth of today, world peace would become a reality in our own lifetimes. Peace is internationalism.

Mr. Ilkka Taipale

I came from Finland, a country outside the nuclear umbrella. And the sun shines there. Finland has no enemies, no enemy images and we have good relations with all our neighbours. We have no old or new enemies stationed at our ground.

Still our people have reacted against the global nuclear threat. In October, 1981, 120,000 people, 2.5 percent of our population of 4.5 million, took part in the demonstrations. But we have still lot to do. Our politicians condemn the doctrine of limited nuclear war. But the plans of our military and civil defence authorities are based on the image of a limited nuclear war.

Mr. Ilkka Taipale

Our people have seen that our destiny is connected to global scenarios, either a holocaust of the planet including Nordic countries or a nuclear disarmament including Nordic nuclear-free zone.

The only way to success is to take a civilian viewpoint instead of a military viewpoint on the question of peace and war. People have reacted well towards women for peace and physicians against nuclear war, because they talk on rockets and human beings. We must take a standpoint of women, the greatest demilitarized zone in the world, which consists of half of the mankind, the standpoint of children, youth which has not yet been militarized, old people who always die first in the wars, the standpoint of brave men who resist arms.

We must remember that the graveyard of Piskarov in Leningrad, victims in Auschvitz, Dresden, Tokyo, Hiroshima and Nagasaki, have been mostly civilians.

Our nations in Nordic countries are campaigning for the Nordic nuclear-free zone. In the eighties we have and will win that campaign. On Aug. 6 Hiroshima day, the lights of survival, Hiroshima lanterns will be tend at the rivers, lakes and ponds in Helsinki, Oslo, Copenhargen, Stockholm

Korean A-Bomb Victims Cry 'No More Koroshima'

(Continued from Page 4)

last atomic-bombing of Hiroshima and Nagasaki, including the Koreans.

The last speaker Mr. Sin Bok Su who is currently the Ujina chapter chairman of the Korean women's union spoke of what she had suffered from the disastrous nuclear attack in Hiroshima in August, 1945.

She denounced the deployment of all sorts of nuclear weapons in south Korea which have a combined destructive power 1,000 times the one dropped on Hiroshima.

The meeting was ended by the adoption of the afore-mentioned resolution.

The resolution disclosed a plan to sponsor a joint meeting of north and south Korean A-bomb victims in the prefecture in coming autumn and another project to publish literature on the Korean *hibakusha* in Japanese and English for wider publicity and understanding in the world.

The resolution also made public the planned dispatch of a delegation to Western Europe to present the case of the Korean *hibakusha* and strengthen international solidarity with the local anti-nuclear movements.

In his meeting with Mr. Li Sil Gun, the Japanese Minister of Public Welfare admitted the Japanese behavior in Korea before and during the last world war constituted an aggression and agreed that the Koreans were forcibly taken to Japan for military service and for forced labor and then suffered the fatal atomic bombing.

The meeting took place on the evening of August 6 after the Hiroshima conference of the anti-bomb world conference held at Chuo Park in the city.

Ex-U.S. Soldier Tells His Own Experience As A-Bomb Victim

Mr. John Smitherman, Member of the Board of the National Association of Atomic Veterans (NAAV) in the U.S. told a staff reporter of The People's Korea of his own experience when he was hit by A-bombs in 1946. In a press interview given during the Aug. 1-2 Tokyo meeting of the 1982 World Conference against A-H Bombs, a former U.S. Navy man called for world-wide disarmament.

The following is a gist of the questions and answers:

Q: May I have your explanation about the situation when you hit by the atomic bomb?

A: I was in the Navy. We landed one of the Marshall Islands called the Bikini. We were told of the operation "Crossroads" for coordinating the testing of the two bombs. One was called "evil." That bomb was dropped by an aircraft on the morning of July 1, 1946. That was dropped down in the water about 90 feet depth on that day. I was stationing on the board of a destroyer. Before each detonation we went up 9 miles, there is no protection or warning of any kind given to us. We were told to look at our eyes. After explosion, we could do look around the sea and we saw fire balls came up from the sea. We felt shock from that even after we run 9 miles away. Immediately after that we went back into the bay. For soldiers no protecting clothes were supplied.

About three weeks later, I received burns, about five or six rem and each foot made bladder. I was treated aboard the ship. About the end of September, that year, we went back to the Pearl Harbor. I was transferred from my ship to the hospital work. And after a couple of months those who suffered seriously were transferred to California for receiving medical treatment.

Q: As one of A-bomb victims, what do you think of crime of the nuclear weapon bombing?

A: I think the most important thing for us to do today is to stop what happened to us yesterday but today we must try to get the complete disarmament on all both superpowers. We must put pressure on each governments to eliminate all of the nuclear weapons in the world. The U.S. Government has committed a crime because it has refused not us only me but also all of the atomic veterans. It refused all of the people ever involved close to expose atomic radiation itself. None of them has ever received any compensation. We must completely destroy all of the nuclear weapons in the world during our lifetime.

Q: What is the origin and outline of your organization, the National Association of Atomic Veterans (NAAV)?

A: I came over here as an individual. But I am member of the board of the NAAV which is now 50,000 strong. The objective of the NAAV is to seek out and research or find other atomic veterans involved. The organization is the sole one to exchange and to gather informations of atomic veterans upon their aftereffects of atomic radiation. The U.S. governmental organization and the military have refused to give any aid to the veterans and the Department of Defense and the Pentagon have opposed the NAAV's efforts to get information upon the atomic veterans. In an effort to seek for other atomic veterans and get the people realize their real situation, the NAAV, of late, has organized mass rallies in various areas in the U.S.

Q: May I have your observation on 5,000 Korean A-bomb victims now living in Japan?

A: It is the shame that the war ended with dropping A-bombs in Hiroshima and Nagasaki. I feel that we should not have dropped such dreadful bombs. That was a great crime, I think.

At that time, I was young and I didn't know that the Korean people were forced to come to Japan as forced labour. I did know that later on. After that I hesitated to make a remark on their situation because I feel that was war time. But at the same time, I thought that the real situation of the Korean A-bomb victims in Hiroshima and Nagasaki as well as the Japanese civilians there should have been exposed. Maybe the Japanese government committed double crimes.

Q: What is the future task of anti-nuclear grass-roots movement?

A: We should take all over nuclear devices. We believe that our peace movement should appeal to and press governments to take the necessary steps to achieve world-wide disarmament. Even if I died twenty times, I should continue my struggle for disarmament.

NAGASAKI MEMORIAL SERVICE FOR KOREAN VICTIMS

Early on the morning of August 9, a memorial service for the more than 10,000 Korean victims of the Nagasaki bombing was held at Peace Park in the city.

The memorail service held in front of the cenotaph set up for the Korean victims attracted more than 50 people including city assemblymen, university professors and Korean *hibakusha*.

Korean Women Forcibly Drafted As Comfort Women

200 from Cheju Island per Week

"Girl-hunting—the most wicked crime Japan committed. The Ministry of Education recently replaced even the words 'forcible labor drafting' with 'voluntary act' in history textbooks. The truth about forcible labor drafting or girl-hunting as 'comfort women' was beyond description. I myself forcibly drafted some 6,000 Koreans. In those days we called 'forcible labor drafting' 'slave-hunting.'" Yoshida Kiyoharu (68 years old), living in Tokyo, said recently in an interview with The People's Korea.

He was once chief of the mobilization section of the Shimonoseki Patriotic Association for Labor Service from 1942 to 1945, when he drafted some 6,000 Koreans, including 900 women.

Since 10 years ago, he has continued to reveal the truth about the forcible labor drafting of Koreans, as a man directly involved in this heinous crime.

Introduced here is the first installment of his testimony on his experiences. He said that 200 Korean women were forcibly taken to Japan from Cheju Island, Korea, in 1943.

His disclosure vividly describes the situation Korean women were placed in during the colonial days.

Mr. Yoshida Kiyoharu

200 Comfort Women

On May 14, 1943 I was telephoned to come to the prefectural office in the early morning of the 15th. I was working as chief of the mobilization section of the Shimonoseki Patriotic Association for Labor Service at the time.

The next morning I went to the prefectural office where I saw a first lieutenant of the Western Regional Army.

The lieutenant gave me an order to supply the army with 2,000 comfort women. The order was given to the Kyushu District and Yamaguchi Prefecture. Yamaguchi Prefecture was ordered to recruit 200 of the total from Cheju Island.

According to the order given by the lieutenant through the prefectural governor (concurrently serving as Chairman of the Patriotic Association for Labor Service):

1. As Korean volunteers for the Japanese army, 200 Korean women from 18 to 30 years old; married women may be included, except expectant or nursing mothers;

2. Those in sound health; physical examination by a doctor is requested, in particular, regarding venereal diseases;

3. Term: One year, it may be renewed according to their will.

4. .....Women will be drafted in Cheju County, (Cheju Island belonged to S. Cholla Prov. in those days.), South Cholla Province; They will be dispatched to central China on May 31, 1943.....

According to this order, the Yamaguchi Prefectural office was assigned the task of drafting 200 Korean women from Cheju Island.

Orders were also given to other prefectures—300 from South Kyongsang Province, 200 from North Cholla Province and so on, 2,000 in all from the Korean Peninsula.

I organized a 10-man team including myself for drafting Korean women and left Shimonoseki for Cheju Island.

Arriving in Cheju Island we were told by the commander of an army stationed there that it was difficult to recruit as many as 200 women. Women had been drafted there several times in the past.

We were guarded by 10 soldiers.

Drafting of Women under Guard

The next day, we left Cheju in a large-size hooded military truck. We were 22 in all, including 10 guards led by a sergeant and two drivers.

The sergeant said, "Soldiers are combat-ready. Please, carry out your duty without anxiety."

The truck ran eastward along the seashore for Cheju City.

About 30 minutes later, we arrived at a small village, where we saw nobody.

I stood on a stone fence around a house and looked around for women, applying binoculars to my eyes, when I saw about 20 women working inside a relatively big house. They were making traditional cylindrical Korean hats (made of bamboo or horsehair).

I decided to draft those women there as my first work on Cheju Island. I ordered a drafting unit and soldiers to rush at those women. They began to seize women by force.

Frightened at an unexpected attack by the Japanese, they screamed for help. Members of the drafting unit seized young women by the arm and tried to take them outside the house.

Those young women desperately struggled to get away from our members. Old women frantically held young women by the arm and leg, so that they were not taken away by us.

And just then, scores of men appeared. They were fishermen of the village who came there at women's screams.

Those soldiers guarding the drafting unit trained their bayonetted gunbarrels at the fishermen, who were unable to resist any longer.

The drafting unit selected 8 women, seized them by the arm and took them outside. As they approached the truck, the women desperately tried to escape from the soldiers.

The drafting unit beat and kicked them as if they were pigs or dogs, and loaded them on to the truck like cargo. Some soldiers also got on the truck to prevent their escape.

About 10 minutes after we had left the village, the sergeant told me that soldiers were expecting a reward. "We have to take a rest for 30 minutes in a place not far from there and comfort the soldiers," he said.

The truck entered a side road and rolled to a stop in a place behind a hill, which was unseen from the main road.

The soldiers got off their truck, and jumped on the truck where the women were loaded. A sentry was posted on order of the sergeant.

Those eight Korean women were forced to give themselves to the nine soldiers.

In this way these Korean women were raped by Japanese soldiers and were forced to sexually entertain Japanese soldiers.

20 Women at Button Factory

An hour later we arrived at a shell button factory, a small factory, where we planned to take away tens of women. The factory was surrounded by stone fences. Outside the fences the factory overlooked the sea on one side and on the opposite side, there was a road. We made sure that there were only women in the factory and that there was no way to escape.

I posted the soldiers around the factory and we, members of the drafting unit, entered the office of the factory. We looked like distinct armymen at a glance, as we wore military uniforms and military caps.

Looking at us, the Korean manager of the factory and the factory manager seemed to be embarrassed, to whom I told that we came there to draft Korean women. I asked them to show us a list of women workers. There were about 100 women's names on the list. Their ages were not entered in the list.

We went into the workplace, where one of our members shouted and told the women to stop working.

The women stopped working at once and turned their eyes to us. We began to select young women, who began to cry bitterly. Some held fast to their machines and sat down.

When we recruited men, we beat them with wooden swords or sticks from the beginning. But this time, I told my men not to handle women roughly. We faced the desperate resistance of the women, so that we kicked and beat them with wooden swords.

Those soldiers who guarded outside the factory, were looking at us with a grin in their faces from the window. They even encouraged us, saying, "Hey, do your work well!" We caught 20 women in 10-15 minutes and dragged them out, when a soldier pointed to a woman, saying that she seemed to be pregnant.

Several of us jumped on her, stripped her off her clothes and touched her abdomen. Other women inside the factory screamed and howled, while the pregnant woman turned deadly pale and gnashed her teeth with indignation.

We loaded another 20 women on the truck by force.

On that day, we drafted 30 women, who were kept penned up in a food storehouse at the headquarters of the army stationed on Cheju Island.

When we went to the storehouse, soldiers rushed to me, raising a war cry.

A soldier who seemed to be in charge of the storehouse said to me, "Please take a rest. We assume the responsibility of standing sentry over those women."

They intended to commit an outrage upon those women. The soldier continued, "Our soldiers didn't go out recently. We have to give some convenience to them today." **(To be continued)**

Koreans drafted as workers were forcibly assigned to construction work sites or coal mines.

Drafted Korean women were sent to the front as prostitutes for Japanese troops.

Historical Relics of DPRK(8)

Anak Palace

(Continued from the previous issue)

Magnificent Palace

Anak Palace is located at the southern foot of Taesongsan Castle. The palace, overlooking the Taedong River, was surrounded by quadrate castle walls, 622 metres long on each side. It had a total area of 38 hectares. In this vast area stood buildings with a total floor space of 3,182 square metres.

The lower part of the castle walls were made of piled-up stone blocks (in 3-7 layers). The upper part was of earthen walls. The walls were about 12 metres high. Moats 80-100 metres wide were provided outside the east and west walls. There were three gates in the south, and one gate each in the north, east and west.

The central gate in the southern castle walls was the largest, 45.6 metres wide and 18 metres deep. Located within the walls 21 palaces and annex buildings. Buildings were linked with corridors. Anak Palace consisted of north and south palaces, east and west palaces and central palace. The south, central and north palaces stood in a straight line on the northern side of the South Gate.

Artificial ponds and gardens were found here and there in Anak Palace. On the southeast side of the palace, there was a quadrate pond, each side measuring about 70 metres. The building site of the palace inclines gently toward the south. The corridors were narrower in the northern part. Therefore, the palace looked to be located far back. The central hall of the south palace (Outer Hall) was the king's sitting room, 49 metres wide and 16.3 metres deep. The Outer Hall was a multistoried building. The Inner Hall of the Central Palace was the queen's sitting room, the largest of all the other halls. It was complex and gorgeous in style. The Inner Hall consisted of a big frontal palace and a small rear palace, which were connected with each other. The center of the roof was florid and multi-formed, while the sides and the rear part were simple. The Inner Hall extended 87 metres to the east-west and 27 metres to the north-south. The biggest existing palace in Korea is Changbok Palace in Seoul, which measures 30.7 metres from east to west. It can be easily imagined from this how big the Inner Hall was.

Anak Palace was surrounded in those days by governmental buildings and residences of aristocrats and citizens. Recently, several governmental offices and dwelling houses of those days were excavated. In 1981, a big wooden bridge belonging to the Koguryo period was discovered on the banks of the Taedong River, to the south of the South Gate of Anak Palace. The frames of the wooden bridge were discovered on either side of the Taedong River, from where the newly-built Mirim Lock Gate can be seen downstream. By this big bridge, Anak Palace was linked to Mirim on the other side of the river.

It may be supposed that there were anchorages for ferry boats on either side of the Taedong River, to the southeast of and to the southwest of Anak Palace. The Taedong and Hapchang rivers join at a point to the southwest of Anak Palace, where Chongamri Castle was built, with 2.7 kilometre-long castle walls forming a crescent along the river bank. Within Chongamri Castle the Kumgang Temple was built in 497. This indicates that Chongamri Castle was not built only for the purpose of defence. This served as a detached palace. At the anchorage to the southeast of it the Taedong and Changsu rivers join. Kobang Castle was built along the northern bank of the river. Kobang castle's walls are 4 kilometres in circumference.

Lower parts of the walls of Chongamri and Kobang castles were made of piled-up stone blocks and the upper parts were of hardened clay. This was the same as building method of the castle walls of Anak Palace. Roof tiles excavated from there were the same in style as those discovered at Taesongsan Castle. Like Taesongsan Castle both Chongamri and Kobang castles were built to defend Anak Palace.

Major Castle

During the colonial days, Chongamri Castle was believed to be Pyongyang Castle built when the capital of Koguryo was moved to Pyongyang in 427 from Tsian (now in China). The reason for that assertion was that old roof tiles similar to those found in the Changgun mound in Tsian were exhumed from the site of Chongamdong Castle, and that the roof tiles of Anak Palace were presumed to belong to the later period of Koguryo. In addition, the south gate of Taesongsan Castle, which faced southwest, was on a line connecting it with Chongamdong Castle.

As a result of the excavation work, 21 kinds of patterns in relief were found on round-shaped roof tiles excavated from Taesongsan Castle and some 15 kinds on those found at Anak Palace. Almost all the roof tiles exhumed from Anak Palace conform in patterns to these found in Taesongsan Castle, the Changgun, Taewang and Chonju mounds, which are presumed to belong to the early part of the 5th century. The roof tiles found at Taesongsan Castle were red, while those excavated from Anak Palace were gray and fine in texture.

Generally speaking, red roof tiles were used in the Koguryo period. However, fine-textured, gray color roof tiles were used specially for Anak Palace as a royal palace. Colors don't indicate the dates of roof tiles. Gray roof tiles were also found in the Changgun mound. Gray earthenware items were exhumed from various remains near Pyongyang.

Tsian was the early Koguryo capital. The Tsian palace was called Kuknaesong Castle. Sansongja Castle was built behind Kuknaesong Castle.

A contour of Kuknaesong Castle is retained in the present Tung-kou Castle (China), which is 2.5 kilometres in circumference. A part of the castle walls remains as they were in the Koguryo period.

Kuknaesong Castle looked out upon the River Amrok and was surrounded by castle walls made of square stone blocks.

Sansongja Castle measured 7 kilometres in circumference. In other words, Kuknaesong and Sansongja castles correspond to Anak Palace and Taesongsan Castle in scale and location conditions.

Koguryo beefed up its national power when its capital was moved from Tsian to Pyongyang. Therefore, it is hard to believe that Chongamdong Castle, smaller than Kuknaesong Castle, was its royal palace. No castle other than Anak Palace was the royal palace of Koguryo.

The slight difference in direction between Taesongsan Castle and Anak Palace was due to differences in terrain. Changan Castle was the predecessor of the present Pyongyang Castle, which was built in the later part of the 6th century and moved to the present location in 586. Pyongyang Castle included dwelling houses of urban people within it.

All the gate towers of Pyongyang Castle were erected on high bases, which present a sharp contrast to those of Anak Palace. No buildings of Anak Palace are extent.

(To be continued)

A model of Anak Palace

Relics of Kaesong, Ancient Capital

Pulilsa Temple's Pagoda

Pulilsa Temple's pagoda was built in 951, during the early period of the Koryo Dynasty, after the pattern of Silla's pagodas. Measuring 9.32 metres high, it is built of granite. Upward-curving roofs for each of the five storeys, this pagoda is simpler in form than many other Korean stone pagodas.

Pulilsa Temple's pagoda, which was originally situated in the quadrangular court of Pulilsa Temple at Soam-ri in Changpung-gun, Kaesong City, was later moved to Taepyong-dong in the city.

On the first floor and the second floor were found some 20 miniature pagodas, including nine-storeyed pagoda of guilt copper, jars of various shapes and Buddhism sutras. These miniature pagodas are all made of copper or brass. They differ from each other in size and style.

The pagoda originated in India as *stupa*, and was introduced into Korea from India via China.

Pagodas began to be built in Korea at the end of the period of the Three Kingdoms (Koguryo, Paekje and Silla), or around 600 A.D., especially in Paekje and Silla.

In those days, there were wooden pagodas and these built of bricks. Later granite-made pagodas became the leading type in the Korean Peninsula.

After Silla had seized the territories of Koguryo and Paekje, from the 7th century to the 9th, the art of pagoda building attained its highest peak. A number of masterpieces were built such as Tabo and Sokka pagodas of Pulguksa Temple in Kyongju, the capital of Silla.

The traditional art of pagoda-building was inherited by Koryo. King Wangkon had many pagodas erected in the main cities, for example, a 7-storeyed pagoda in Kaesong and a 9-storeyed one in Sogyong (present Pyongyang), while he ordered protection of the Silla's pagodas, including Hwangpyongsa Temple's big pagoda. Doing so, Wangkon tried to utilize Buddhism for his government. Pulilsa Temple's 5-storeyed pagoda was also built then with this purpose in view.

When the Japanese ruler Toyotomi Hideyoshi invaded Korea in 1592, many pagodas were destroyed together with other historical relics. However, there still remain a great number of excellent pagodas in many parts of the Korean Peninsula.

(Continued from Page 2)

implementing the policy of aggression and war, they will surely face a stronger resistance of the Korean people and the people of the world.

To end the colonial occupation of the U.S. imperialists of south Korea, it is important to kick out the puppets, vicious executors of their policy of colonial subjugation, while forcing the U.S. imperialists to withdraw from south Korea. The Chon Du Hwan clique is the most filthy traitorous group created by the U.S. imperialists, in order to get rid of the aggravated crisis of their colonial rule.

The Chon Du Hwan clique has devoted itself to the suppression to the patriots, by spreading a network of oppression over south Korea to put into practice the policy of colonial subjugation of the U.S. imperialists. Today, it leaves the country's dignity and independence to the hands of the U.S. aggressors, by begging them for their permanent presence in south Korea. It is also sharpening tensions, by increasing hostility within the nation and trying to divide the country forever, with anti-communist confrontation dins launched. Only when the Chon Du Hwan junta has been eliminated, the anti-U.S. national salvation struggles for the U.S. troops' withdrawal will be waged successfully.

It is the shared desire and the biggest national task of the Korean people to restore national independence in south Korea by rejecting foreign forces, and to establish a unified state, by breaking the wall of division with the united strength of the north and the south Korean people.

The overture for founding the Democratic Confederal Republic of Koryo made by the great leader Comrade Kim Il Sung at the historic 6th Congress of our Party is the most reasonable and realistic program to realize the national desire of our people for the country's reunification.

All the Korean people should wage an active struggle as one for the early realization of this proposal.

The anti-U.S. independent struggle is a national task to gain national independence throughout the country, by ending the U.S. imperialists' colonial domination, and reunifying the country. This task will successfully be attained only with united strength of all the patriotic forces in north and south Korea.

All the patriotic forces in north and south Korea who oppose split and subjugation and demand reunification and independence, must closely unite under the banner of national front and should turn out to realize the national task of having the U.S. imperialists get out from south Korea and reunifying the country.

Firm is our people's will for the reunification of the fatherland.

Any aggressive force can never bend our people's will to let all the Koreans in the north and south live together in the reunified country without any foreign forces.

The Korean people will surely achieve the historical task of national reunification, by eliminating the U.S. colonial occupation of south Korea, with the united forces of the north and the south Korean people.

"Why Did I Set Fire to American Cultural Center?": Mun Bu Sik

Theology student Mun Bu Sik charged with setting fire to the American Cultural Center in Pusan sent his letter stating his faith in the Lord to the Roman Catholic Cardinal Kim Su Hwan whose text was published in the September issue of Japan's leading journal Sekai (the World).

Mun, sentenced to death by the Pusan district court for the arson, put the print of his right palm and prints of its five fingers in the concluding part of his letter in a bid to show that the letter is his own hand-writing.

Follows a translation of the letter (Subtitles are ours . . . Ed.):

Dedicated to the Rev. Cardinal (Faced with death)

I am the mastermind of the arson at the American Cultural Center in Pusan which surprised the world and has created a social controversy till today from March 18 last. Then I was a sophomore at Pusan's Korea Theological Seminary. My name is Mun Bu Sik.

The reason why I write to the Rev. Cardinal this letter is as follows:

–There is no other place than the Lord himself for a helpless human being at the last moment of death to turn to;

–The military dictatorship is likely to exploit this case for political purposes of falsely portraying the arson as the work of communists and thereby distorting the patriotic spirits of the young students as inspired under outside influence.

–I cannot die in peace without fully telling of the motive behind the last extremity of setting fire on a foreign public building despite the fact that I was a student of theology.

American Bullets Pierced The Hearts of Our Brothers

First I must tell you that I am not a communist. My father had four brothers. They all graduated from the Military Academy and are colonels transferred to the first reserve, including one Lt. colonel.

This fact makes a long explanation unnecessary. My family is thoroughly anti-communist. No other family is more anti-communistic, I understand.

Even posthumously or after my imprisonment, please clear me of this false charge.

Secondly, the bid to express our will by the last extreme method of setting fire on the American Cultural Center is intended as a punishment of the historical crimes perpetrated by the United States in our country.

One of our proverbs goes, "The intervening mother-in-law is more hateful than the beating husband."

This is precisely the case. It is the mother-in-law the United States that has always manipulated all the successive dictators of our land in their political vices committed in our history.

How could the United States approve of the partial transfer to Chon Du Hwan of the operational command of the final mopping-up operations against citizens of Kwangju? He slaughtered flocks of guiltless sheep in Kwangju.

It is nobody's secret that the commander of the U.S. forces in Korea is invested by the Korea-U.S. mutual defence treaty with the operational control of all the services of the Korean armed forces.

The world knows well the historical fact that with this operational command transferred to the Korean military, front-line forces were diverted for the massacre of Kwangju citizens.

Even in the midst of the tragic Kwangju situation, the United States creditably played the role of mother-in-law of Chon Du Hwan.

The U.S. presence in our country has been ostensibly to defend its civilization of Jesus Christ from the communists. However, the American behavior is totally in disagreement with the love of Christ.

On the contrary, the Americans are disgracing the Cross by imposing the corrupt Christian teachings on us.

It was with the American weapons that our innocent sheep were slaughtered in Kwangju. The American bullets pierced through the hearts of our brothers and sisters and bled them.

The United States and Chon Du Hwan are trying to rationalize their atrocities by eulogizing what they term the blood-sealed alliance and preparing a new evil.

The hard fact of our nation is that its people are compelled to hold the murderer in high esteem as a hero. Those conscientious are allowed to survive only by becoming dumb. It is the deceased that should be envied. Those still alive are confronted with poisoned cups on their tables.

All these upside-down teachings are outcomes of that political education conducted by the military dictatorship which has the backing of the United States.

Protestant Sects and Mass Media–Shaggy Dogs Of the U.S. and the Dictatorial Regime

The Rev. Cardinal!

Even at a time when the world has been flooded with evils, the Church should remain a sun and try to chastise it to lead the flocks rightly. This I have learned from the Bible–the teaching of Christ.

What our Church has done since before the May 17 coup shows that it sides with all descriptions of political evil and detestably defends their atrocities.

A breakfast prayer meeting of Protestant pastors held at Silla Hotel (attended by over 50 representatives of various denominations including Kang Sin Myong and Han Gyong Jik) offered its blessings to Chon Du Hwan although the blood taken from the slaughtered sheep in Kwangju remains yet to dry up, shedded at his hands. They prayed tireless, saying, "Blessed is the leader of this land as sent by Heaven!" This shameless scene was broadcast live nationwide by TV.

In brief, they showed the end of the Church to us and acted in that way.

It is time to replace this corrupt and depraved idolatry of Christian civilization with a genuine idea of Christ which should guide our nation toward a new history of national salvation.

In this sense, there was no other alternative but to set fire to the American Cultural Center in a broad daylight in order to punish the United States.

Pure as such intent of ours is, the mass media regulated and controlled by the military are engaged in groundless reporting to our grief.

Because the mass media have allied itself with the moneyed class, obvious of their original mission, the politics of this land has long lost the function of keeping watch. The press has reduced itself to the mouthpiece of a handful of the privileged quarters (the military and the financial clique). This is distressing.

The villain is a hunting dog pursuing the weak and is a coward shaggy dog wagging its tail to the stronger.

Today, the press of our land is nothing more than the villain and nothing less. Whatsoever its outer looks, the media which do not side with the masses of people are no longer the press in the true sense of the term.

My additional remark is that such mass media as cannot escape from history's condemnation include those which keep mum on the slaughter of large numbers of people by an officer and those which play down as the work of the communists the struggle of the students to speak of the killing of citizens by the soldiers and punish them.

For all these reason, the burning of the American Cultural Center was far from under somebody else's instructions or instigations as they alleged. It was entirely our planning and undertaking. This I confess faithfully to the my-held faith in the Lord.

Please Remember Our Opposition to the United States!

In conclusion, I must also clarify the fact that my cousin Mun Ji Sik has nothing at all to do with my daring act. He is allegedly involved in an assassination attempt on the life of Chon Du Hwan which was reported before this incident.

On no occasion since his elder brother emigrated to Canada when I was a middle school student, have I met with him. For an insignificant suspicion of smuggling, Mun Ji Sik drew a suspended sentence after a certain period of detention. The present government is utilizing him as involved in the assassination attempt. It is simply a publicity stunt.

There is no telling whether a frame-up is concocted to link me to Mun Ji Sik in order to exploit the incident politically. Therefore, I am telling you the Rev. Cardinal of my family.

Let me pray for Mr. Chang Dok Sul killed in the arson unwittingly and express an apology for the two coeds wounded in the act. I also promise to become a true servant of the Lord by expiating my crime against them through a life-long prayers till my death.

–The reason to send a written confession of my belief to you a Catholic Cardinal, not a Reformist pastor, though I am a theology student of missionary affiliations is my awareness that the Reformist pastors will turn their ears to my cries. In addition, the sect which I belong to is the most conservative Jesuit Presbyterian Korean denomination. This denomination excommunicates as devils those believers who share my faith. Given this condition, it is very hard to make a confession of my faith there.

I realize that I will have to undergo terrible torture in the course of grilling.

I hereupon make clear that any document alleged attributed to me other than this confession of my faith should be viewed as false.

I have no fear of whatsoever frame-ups against me. What worries me is that the frame-ups are in a way defiling the pure aspirations of us students.

I know from history that the society where Christians are easily framed up as communists under whatever pretext and brought to trial as such is the first to be communized.

The Church is the foremost citadel of anti-communism and the believers are apostles of anti-communism.

In case this citadel and apostles are easily destroyed or removed, the society concerned is self-evidently to go communist.

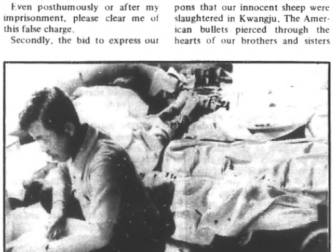
Let me implore you the Rev. Cardinal to remember our cries afterwards.

I pray that the Korean Church and all the clergies including you the Rev. Cardinal will see many years of good health and prosperity as stout disciples of the Lord.

March, 1982.

Mun Bu Sik, 24
Sophomore of the Korea Theological Seminary of the Pusan Jesuit Presbytery

The "arson" at the U.S. facility in Pusan was a direct act of antagonism against the United States.



A decisive change came in the attitude of the south Korean people toward the United States when the United States condoned the Kwangju massacre in May, 1980, leaving permanent scars.

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